

CHAPTER XII

THE GRADE OF ZELATOR, 1 = 10



CCORDING TO SOME AUTHORITIES, Zelator means "zealous student." Others say it was a name applied to the assistant of an alchemist, whose duty it was to keep the fire burning in the *athanor*, or alchemical furnace. These are really two expressions of a single idea, because the principal object of the Grade of Zelator is to arouse the zeal and aspiration of the initiate. Zealous aspiration is what keeps the fire burning in the *athanor*, which is none other than the physical vehicle of human personality.

Hence, this Grade is assigned to the tenth Sephirah of the Tree of Life, to which Qabalists assign the physical body and its sensations. The Grade of Zelator is the only grade of *initiation*, because *to initiate* means "to introduce, to begin." The Grades following are Grades of advancement.

The actual beginning of progress toward adeptship and beyond is made here in the physical plane, in the field of sensation. The physical body and its environment concern us first of all. These are the initial objects for occult study. Initiation is not entrance into other planes of existence, and it is not the study of other worlds than ours. It is an introduction to the hidden laws behind the veil of familiar things.

Everything of which we are aware in physical life is, so far as our knowledge is concerned, basically a sense experience. Even our own bodies are known to us only as mental impressions of sensations. Thus, whatever we may know of the laws of life, quaintly described in the *Confessio* as being written in "those great characters which the Lord God hath inscribed upon the world's mechanism, and which he repeats through the mutations of empires," we must learn at first through sense experience.

What the Zelator learns primarily is that the realm he contacts through the various channels of sensation is a realm of order, a realm of cause and effect. The doctrine of the reign of law is primary in Rosicrucian teaching. The "great characters" are certain fundamental signs, which may be read by any human mind that has been trained in the art of accurate

observation. They are repeated through the mutations of empires, because the same signs that can be read in the mineral kingdom can be read in the kingdom of plant life, the kingdom of animal life, and the kingdom of human nature. The number of these characters is not so very large, but their combinations are practically infinite. One and all, they declare plainly that everything reported to us by our senses is part of an order, the expression of a rational and mathematical series, and the manifestation of discernible and dependable sequences of cause and effect.

Thus, the Grade of Zelator is assigned to the Sephirah named *Malkuth*, the Kingdom. In Roman letters corresponding to Hebrew, *Malkuth* is spelled MLKVTh and represented by the following Tarot sequence: The Hanged Man (M); Justice (L); The Wheel of Fortune (K); The Hierophant (V); The World (Th). This sequence of Tarot Keys gives clear indications as to the doctrine of the first Rosicrucian Grade.

First comes The Hanged Man, intimating that initiation is a reversal of ordinary conceptions of the meaning of sense experience, a reversal that includes recognition of man's utter dependence on the operations of fixed and unchanging laws. Then comes Justice, with its symbolic declaration of that great law of equilibrium that has excited the admiration of sages in every period of human history. Justice is followed by the picture of a turning wheel, one of the most ancient representations of the mechanism of nature and symbolic expression of that great doctrine of cycles that is one of the fundamentals of practical occultism. After The Wheel of Fortune comes The Hierophant, suggesting that although the reign of law presents itself to our outer senses in mechanistic terms, the essence of that law is identical with the essence of ourselves and has within it always a tendency toward the revelation of hidden things, the unraveling of mysteries, the extension of light. At the end of the series of Keys is The World, testifying that, although there be few who see it, the Rosicrucian presentation of the reign of law declares that form follows form in rhythmic sequence, that life understood is a thing of joy, that the universe is truly a dance of life and not a dance of death. None of these initiatory doctrines of Rosicrucian teaching is one that requires us to possess knowledge beyond the reports of our physical senses.

Any reasonable person who reads these pages may see for himself that whatever he does, whether the outcome accords with his ideas of success or not, is conditioned, if not absolutely determined, by mental and physical laws that he did not make and that he must perforce obey. The better he obeys, the better he succeeds. All applied science is witness to this, and the wonders of our inventive age are so many demonstrations that our success in any field of endeavor depends on the accuracy with which we measure the forces operating in that field.

It is also obvious that action and reaction are equal. Throughout nature there is compensation. What Emerson wrote concerning this is merely the philosophic essence of a principle on which all the practical

works of man depend. What we sow, that we reap. What we put into any endeavor, that we get out of it. Thus, the Zelator is made to understand at the very beginning of his work that it is only by devotion to the highest that he can expect to receive the highest. Therefore, the *Confessio* solemnly warns all of its readers that none are acceptable to the Fraternity who seek other things than wisdom, and this is fitting in an Order that proclaims Solomon as one who excelled in its philosophy.

Modern science has verified the old occult doctrine of cycles. The scientist relies on that law when he makes predictions as to future events. Careful observation reveals these cycles. Some are of long duration; some are short. But he who knows them knows, as others do not, the full significance of the signs of the times and is freed by that knowledge from the disasters that befall him who remains in ignorance.

Without going beyond the range of the physical senses, it also may be seen that whatever may be the ultimate explanation of the mystery called "life," it indubitably works eternally to make itself known to man. On every hand it leaves its records on the pages of what the *Fama* calls Book M, or the Book of the World. Life explains itself to us. It appeals directly to our physical senses and teaches us its lessons through our mental response to sense experience.

By this means it has become evident that although there seem to be many breaks in that part of the cosmic rhythms that manifests through the complex life of man, in reality no human ill is uncaused, none the result of the capricious ill will of either Deity or demon. When the causes of those ills are found, it always follows that remedies are discovered or invented. In no period of human history has it been easier to perceive this truth than it is today. Pestilences that our ancestors sought to avert by ineffectual prayers to a God supposed to be immediately responsible for them are well nigh banished from the earth—and in no other manner than by man's obedience to what he has learned by accurate observation and exact measurement.

In one Rosicrucian scheme of correlating the vibrations of color and sound, four colors are assigned to the tenth circle of the Tree of Life. In diagrams that show this attribution, the tenth circle is divided into four segments (see frontispiece). The lower segment is a deep blue-violet, so dark that in color printing it is practically equivalent to black. It is produced by the mixture of the three primary pigments; red, yellow, and blue. In sound this is the chord consisting of the notes C, E, and G-sharp. The right-hand segment is slate, produced by the mixture of green and violet. In sound it is the chord consisting of the notes F-sharp and A-sharp. The left-hand segment is russet, produced by the mixture of orange and violet. In sound its chord consists of A-sharp and D. The upper segment is citrine, the mixture of orange and green. Its chord is composed of the notes D and F-sharp.

In Rosicrucian tradition these four segments are attributed to the four elements of ancient physics. The blue-violet is the segment of earth,

the russet of fire, the slate of water, and the citrine of air. These elements are indicated by their respective alchemical symbols. Their symbolic meaning is as follows:

1. *The blue-violet segment* of earth represents the darkness of ignorance. It is typified in initiatory ceremonies by a hoodwink or blindfold placed over the eyes of the candidate. Humble confession of ignorance is the first step toward discovery of truth. He who would be initiated into the inner secrets of the Invisible Rosicrucian Order must begin by realizing that he is more or less in the dark as to the real meaning of his sense experience. By adopting this attitude he intensifies his zeal for right knowledge and becomes adequately receptive.
2. *The slate segment* attributed to water typifies purification. This should be understood in the strict sense of the word *pure*, which means "free from mixture." Pure sense experience, unmixed with emotional coloring, unclouded by prejudice, is what is to be sought. Most persons never really *see*. They look at things, but what they *think* they see is modified by what they *think* they know and by what they *suppose* they want. A practical occultist trains himself to see what actually is, whether or not it agrees with his suppositions or his desires. He learns to welcome exceptions to previous experience, because he knows that whenever his senses report a seeming contradiction to the cosmic order (or rather, to his conception of it), they are really bringing to his attention a fresh instance of that very order.
3. *The fire segment* typifies consecration. This means wholehearted devotion to the discovery and practice of truth. In ceremonials that exemplify these ideas, fire or incense is used in consecration, and an obligation taken by the candidate completes his dedication of his life to the pursuit and practice of knowledge of the cosmic order.
4. *The air segment* represents the illumination that follows the three preceding steps. He who admits ignorance, works faithfully to purify his sensations, and devotes himself earnestly to the discovery of truth has united himself to an inherent tendency of the One Reality that was, is, and will be. In ceremonial exemplification of this

stage of initiation, the hoodwink is removed and the candidate is brought to light. Then various details of the meaning of the work are explained to him.

Among these details in the Rosicrucian system are those indicated by the name of the mode of consciousness attributed by Qabalists to the tenth Sephirah. They say that *Malkuth* is the Resplendent Intelligence, and the adjective *resplendent* is written MThNVTzO in Hebrew. The numbers of these letters add to 656; hence, the word shows numerically the characteristic figure of initiation. Represented geometrically, 656 shows the pentagram, symbol of Man, between two hexagrams, symbols of the forces of the universe, thus: ☰ ☆ ☱. Therefore, 656 represents the idea that man is the mediator and adapter, set between the infinite and eternal cosmic Past and the infinite and eternal cosmic Future. Moreover, 656, is the number of the Hebrew noun ThNVR, *thanoor* (furnace), which is the derivation of the alchemical term *athanor*, defined as "a self-feeding, digesting furnace, wherein the fire burns at an even heat." This *athanor* is the human body. Its fire is the fire of life, and this is the fire that the Zelator, or alchemist's assistant, must learn to control and regulate.

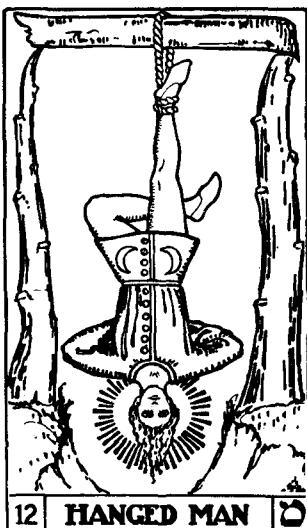
DOCTRINES OF THE GRADE

In Tarot, MThNVTzO (Resplendent), is the sequence: The Hanged Man (M); The World (Th); Death (N); The Hierophant (V); The Star (Tz); The Devil (O). From these Keys of the Rosicrucian *Rota* are derived the six initiatory truths, which are as follows:

1. THE HANGED MAN

Key 12 (M)

Every human personality is absolutely and unqualifiedly dependent on the universal existence.



The Universal Existence is represented in Key 12 by the Tree from which the Hanged Man is suspended. In the version of Tarot issued under the supervision of A.E. Waite, this tree is in the form of an English letter T. In other versions it resembles a Hebrew Tav. Nowadays this doctrine of dependence is more generally recognized, especially in the various fields of science; but when Tarot was invented and when the Rosicrucian manifestoes were published, it was a revolutionary idea. Even now it is a reversal of common opinion, for

although scientists have demonstrated the correlation of all physical forces, popular belief still holds that the mental life of human personality is "on its own." This idea has always been rejected by occultists, who have understood always that the whole personality, mental as well as physical, does nothing of itself; it expresses the sequence of unchanging law in every single activity.



2. THE WORLD Key 21 (Th)

The Universe is an orderly, rhythmic manifestation of life, determined by fixed laws.

These fixed laws are represented in Key 21 by the four symbols in the corners of the picture. They correspond to the four fixed signs of the zodiac, which are attributed by Qabalists to the four letters of the Hebrew Divine Name IHVH, Jehovah. As signs of the zodiac, they suggest time and convey the idea that time is the fixed condition accompanying all manifestation. The wreath surrounding the central figure in the Key is made of leaves—that is, of something spontaneously provided by nature but suggesting also the intervention

of the human factor, since wreaths are woven by human hands. Here is the idea of the human adaptation of laws and forces of nature that came into cosmic manifestation before man appeared. The dancing figure at the center of the design is a type of truth and of the powers of subconsciousness. These powers are in human form, but a veil partly covers the figure, and the veil is in the form of the Hebrew letter Kaph, the letter printed on Key 10, The Wheel of Fortune. What is meant is that the mechanical appearance of the laws of nature hides the truth that the universe is not a mechanism but an organism. Hence, this veil covers the reproductive organs of the dancer and, according to an ancient tradition, conceals also the fact that the dancer is an Hermaphrodite. Spirals in the hands of the dancer recall the words of the *Chaldean Oracles*: "The god energizes a spiral force." This emphasizes a fact always known to occultists and brought to light by exoteric science, viz., the form-building forces of the universe actually work in spirals. Key 21, moreover, is associated with the letter Tav, and to this letter is attributed the planet Saturn, the astrological symbol of all that makes things solid, definite and concrete. Saturn is the form-giving power. All forms whatever are manifestations of spiral activity.



3. DEATH Key 13 (N)

The dissolution of physical bodies is a necessary and beneficent manifestation of life, but is not the cessation of self-conscious existence.

This is the truth that the death of the physical body is not really an evil. "Death is the last enemy to be overcome," understood from the Rosicrucian point of view, means: "Death is misunderstood by the unenlightened, who regard it as an enemy. This mistaken conception is the last to be overcome. When it is conquered by the true conception, the processes that lead to physical death will be understood correctly. So understood they may be adapted, and by means of this adaptation the very

forces that make our bodies die will bring us into consciousness of eternal life." Of this more will be said at another point in this discussion of the Grades.

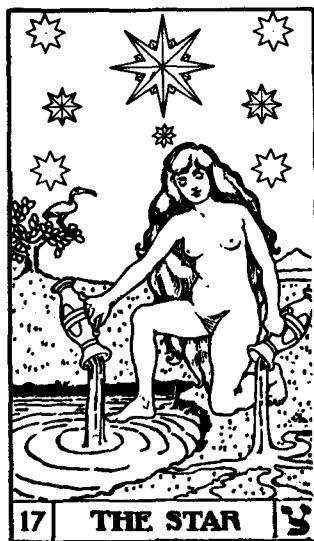


4. THE HIEROPHANT Key 5 (V)

The Self of Man is a life that includes a consciousness above Man's personal intellectual level; and guidance from this higher level of consciousness is the birthright of every human being.

When this superconscious life is expressed in personal experience, mysteries are revealed, and intuitions of reality are added to the lower forms of personal consciousness. The presence of the Superconscious Life as an integral component of human personality is a cardinal tenet of Rosicrucianism. That indwelling presence is held to be the fact that makes possible for man a direct cognition of what Jacob Boehme called "the supersensual life." It is to

this the *Confessio* refers when it speaks of the Sixth Candelabrum. Seers have this sixth sense in active operation, and the Rosicrucian training provides a method by which it may be awakened into full activity.



5. THE STAR Key 17 (Tz)

Nature unveils herself to man when man practices right meditation.

Nature unveils herself; we do not unveil her. It is not so much that we learn to meditate as that we arrive at a degree of ripeness wherein meditation becomes possible. Thus, Eckhartshausen, who was a true Rosicrucian, describes the Invisible Order as the Interior Church, and says:

Worldly intelligence seeks this Sanctuary in vain; in vain also do the efforts of malice strive to penetrate these great mysteries;

all is undecipherable to him who is not prepared; he can see nothing, read nothing in the interior. He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself. Seeking to become ripe should be the effort of him who loves wisdom.

But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is in possession of the key to all mystery, which knows the centre and source of nature and creation. It is a society which unites superior power to its own, and includes members of more than one world. It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world.¹

¹Karl von Eckhartshausen, *The Cloud Upon the Sanctuary* (London: George Redway, 1896), 28, 29.



6. THE DEVIL

Key 15 (O)

Evil is the appearance presented to us by natural processes that we do not understand. It is the veil of terror hiding the beautiful countenance of truth.

Human definitions of "good" and "evil" are, for the most part, extremely faulty. Thus, the occult comment on the Tarot Key illustrating this truth is "The devil is God, as He is misunderstood by the wicked." Compare this with the words of Jacob Boehme: "The Deity is wholly everywhere, all in all; but he is only called God according to the light of love, and according to the proceeding spirit of joy; but according to the dark

impression he is called God's anger and the dark world; and according to the eternal fire-spirit he is called a consuming fire."²

Consider also these Old Testament passages, for it must be remembered that the true Rosicrucian philosophy is that which finds confirmation in the Bible. "I am the Lord, and there is nothing else; beside me there is no God: I will gird thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is nothing else. I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things." (Isaiah 45:5,6,7). Again, we read in Amos 3:6, "Shall there be evil in a city, and the Lord hath not done it?"

Seers are always courageous. That is one reason for their careful observation of the rule of silence. Seeing things as they really are and knowing how mistaken are popular notions, they wisely veil their knowledge in glyph and symbol. Occasionally, like Boehme, Isaiah, and Amos, they speak straight out and boldly declare that not only the physical and natural evils—like pestilence, famine, or earthquakes—but also the various evils that we call "wickedness" are orderly phases of the cosmic manifestation of the One Life, or Lord.

That Life, being the source of all activity, is necessarily the cause of the phenomena we dislike, those that inspire us with terror, those we dread and misunderstand. Step by step, however, man's understanding ripens, and activities that in former times were supposed to be results of the malice of a personal adversary of mankind, personified as "the Devil," are now understood to be the workings of natural laws that are purely beneficent when their operation is understood.

²Jacob Boehme, *The Signature of All Things* (Cambridge and London: Thomas Clarke & Co., Ltd., by arrangement with J.M. Dent & Sons, Ltd., 1969).

Of this, perhaps the most obvious example is lightning. For millenia the thunderbolt was a symbol of divine wrath or else regarded as a weapon of "the Enemy." Now we understand it better, and it serves us in countless ways. Even so, in times to come, the subtle causes of what we term "moral evil" will be better understood, and with that understanding will come man's ability to transmute into forms of beauty and joy the forces that now produce nothing but suffering. This process of transmutation begins with courageous acceptance of the truth that since there is only One Power, the sole cause of all activities, then even those events we classify as evils must proceed from it. Seeing this, one shifts the burden from the place where it does not belong to the place where it does. One learns that whatever seems inimical to his welfare has that appearance because of his own ignorance and lack of understanding. The trouble is not in the scheme of things but in ourselves; and the name of it is *ignorance*.

Such are the teachings of the first Grade. From this Grade three paths lead: the thirty-second path of the letter Tav; the thirty-first path of the letter Shin; and the twenty-ninth path of the letter Qoph. Only the thirty-second path is open at this point. It leads upward to the ninth Sephirah, *Yesod*, and to the Grade of Theoricus, 2 = 9.

THE THIRTY-SECOND PATH

The thirty-second path is called the Administrative, or Assisting Intelligence, because it directs all the operations of the seven planets, with their divisions, and concurs therein.

Book of Formation

The Hebrew for "Administrative" or "Assisting" is NOBD, and the corresponding Tarot sequence is: Death, Key 13 (N); The Devil, Key 15 (O); The Magician, Key 1 (B); The Empress, Key 3 (D). We are faced with the fact of death and with a multitude of conditions that we classify as evils. Yet as Zelatores we are taught that the fact of death has a useful purpose in the cosmic order and that the various evils appear as such because they are misunderstood. What may we do to verify this doctrine? How may we for ourselves gather evidence of its validity? For Rosicrucianism bids us to take nothing on authority and counsels us to test everything in the light of experience and reason. Thus N and O, the first two letters of NOBD, with their corresponding Tarot Keys, pose our problem.

B and D, the last two letters of the same word, give the key to the solution. B, attributed to Key 1, The Magician, indicates that the first thing to do is to watch. Man is ignorant because, having eyes, he sees not, and ears, he hears not. His notions of his environment and of himself are

erroneous because they are superficial, because he finds it easier to accept a ready-made opinion than to get accurate information for himself. Therefore, we find all great teachers saying, with Jesus, "Watch!" The original Greek means "Keep awake! Be vigilant! Use your eyes! See what is really going on! Pay close attention to your surroundings!" In one word, "Concentrate!" This is exactly what The Magician symbolizes.

In the last two hundred years man has made great progress in the various arts whereby he controls his environment and its forces. Every bit of this control can be traced to some one man's unusual watchfulness. There is that in us which can see through the surfaces of nature to the hidden working of the laws within, if only we concentrate this power by acts of attention. The world is transparent to the attentive watcher. Nor does anyone long devote himself to such vigorous wakefulness without perceiving clearly that every slightest human thought, word, and action is part of the administration of cosmic law. There are no unimportant thoughts, no unimportant feelings, no unimportant words, no unimportant deeds or events. Whatever occurs is a specific manifestation in time and space of the limitless forces and the changeless laws of the One Life. Mere watchfulness will soon convince you of this, for watchfulness makes you see the Law at work, and the place where it is easiest to see is in your own immediate experience.

In consequence of this watching, typified by The Magician, there comes about a subconscious development, typified by The Empress, and the letter Daleth. In Key 3 one sees all the symbols of rich growth: a pregnant woman in the midst of a garden ripe to harvest. What could be more definite? But consider the title. "Empress" means literally "she who sets in order"—again the intimation of law.

One of the functions of subconsciousness is to reproduce whatever is planted in it by acts of conscious attention. If the acts of attention are superficial, the reports of the senses are not clear. False notions are thus implanted in subconsciousness, and the seeds of error multiply with a deceptive orderliness that leads many persons to mistake this false growth for truth.

It must be remembered that subconsciousness works wholly by deduction. Give it a premise, and if the premise is false, it will work out so orderly a sequence of consequences from the initial false statement that only the keenest critics can detect the error. On the other hand, subconsciousness is just as orderly in its development of the seeds of right knowledge. Thus, invention ever follows close on the heels of observation. No sooner do we perceive, for example, that our thoughts, words, and deeds are integrated with and inseparable from the whole cosmic process than subconsciousness begins to elaborate the consequences of this perception.

She does this in two ways: first, by developing a philosophy of life; second, by helping us to invent means for better expression of our relation to the whole. These means include methods and instruments for dealing

with the forces of our inner life, as well as for controlling the forces and conditions in our environment.

It is with his inner life that the practical occultist is most concerned. He may safely delegate the invention of machinery for manipulating environment to the specialists who are called to that kind of work. When it comes to dealing with the forces of his own inner life, he must work out his own methods and build his own instruments. This is the real secret veiled in the words describing the thirty-second path.

"The operations of the seven planets" are the operations of the seven "interior stars." These are centers in the human nervous system. They are named after the seven heavenly bodies used in ancient astrology. They are also identical with the seven metals of the alchemists. These interior stars are centers of force active in the finer vehicles of human personality. In man's physical body their activities are manifest in the following centers:

- Saturn, or Lead. Sacral plexus, at the base of spine;
- Mars, or Iron. A ganglion a little below the navel;
- Jupiter, or Tin. The "solar" plexus, so-called;
- Sun, or Gold. The cardiac plexus;
- Venus, or Copper. A nerve-center in the throat;
- Moon, or Silver. The pituitary body;
- Mercury, or Quicksilver. The cerebrum, and particularly the pineal gland.

By watchfulness and subconscious response thereto, we find that our lives are actually *assisting* in the evolution of the Great Plan. We see that we have actually some share in the administration of the Great Work. When we find this out and begin to see into things as well as to look at them, our bodies begin to undergo subtle changes. The seven centers enumerated above begin to be brought into better adjustment with each other. The alchemical process of sublimation and transmutation has begun.

The Tarot attribution to this path is Key 21, and this Key also represents the pair of opposites, "Dominion and Slavery." When we are assisting in the cosmic administration with our eyes open, so that we know what is going on, we share consciously in the One Life Power's dominion over all things. While we are still blind, still asleep, still part of the herd of men-animals who hardly know they're alive, we are in a state of servitude.

In that state, to be sure, our lives are not one whit less integrated with the All. In that state, too, we are assisting in the cosmic administration, but we have no vision of the Great Business. We are like the man who screws on the 647th nut in an automobile assembly. We may get our day's pay, but we have little or no share in the joy of the work.

Finally, to this path the planet Saturn is attributed. Some astrologers call it malefic, but more enlightened astrological practice is beginning to

abandon this interpretation. Occultists know that Saturn and Satan are closely connected in the typology of Ageless Wisdom. Perhaps the most illuminating sentences that can be offered in this connection are from Kingsford and Maitland's *The Perfect Way*:

And on the seventh day there went forth from the presence of God a mighty Angel, full of wrath and consuming fire, and God gave unto him the dominion of the outermost sphere. Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into Generation. As lightning I beheld Satan fall from heaven, splendid in strength and fury. Among the Gods is none like unto him, into whose hand are committed the kingdoms, the power and the glory of the worlds....

Blessed are they who shall withstand his subtlety: they shall be called the sons of God, and shall enter in at the beautiful gates. For Satan is the doorkeeper of the Temple of the King: he standeth in Solomon's porch; he holdeth the Keys of the Sanctuary; that no man may enter therein save the anointed, having the arcanum of Hermes.³

Of the same import is the fact that in the Old Testament the word *Nachash*, NChSh, indicating the serpent who tempted Eve, is identical in numeration with *Messiach*, MShICh, the Redeemer. *Nachash* also is one of the Hebrew words for copper, the metal of Venus, and you will remember that the door of the Vault of Brother C. R. is attributed to Venus. Compare this with what *The Perfect Way* says about Satan being the keeper of the Keys of the Sanctuary. The number common to *Nachash* and *Messiach* is 358, whose digits are the fourth, fifth, and sixth numbers of the occult series 0, 1, 2, 3, 5, 8, 13, 21, 34, 55. In this series each number is the sum of the two preceding numbers (2 is the sum of 0, the symbol of absolute unity, and 1 is the symbol of relative unity.) The number 358 is also the number of *Iba Shiloh*, IBA SHILH (Peace shall come). Out of the fury and bondage of the Great Work, which has Time (Saturn) for its primary condition, shall come peace and rest. Observe in this connection that in the corners of Key 21 are the symbols of the four fixed signs of the zodiac, indicating Time.

The Fall into manifestation is to be followed by the Redemption from the misery that our misunderstanding now brings. The power that brought about the Fall is identical with that which is to bring about the

³Kingsford and Maitland, *The Perfect Way*, Appendix XV (New York: Macoy Publishing & Masonic Supply Co., 1912), 359-60.

Redemption. This, in very truth, is the mystery of mysteries that Jesus revealed in his parable of the Prodigal Son.

As you consider this, do you wonder that Rosicrucianism is occult? Do you wonder that arrayed against it are all the forces of priestcraft? Do you wonder that its inner teaching is reserved for those who have demonstrated their readiness to receive it? Do you wonder that it is suspect, even to this day, and an anathema to those who, like the men C.R. encountered in Spain, are content with what they have gained by imposing their errors on the credulous minds of those who support their ridiculous doctrines? There is no need to say more. If you have eyes to see and ears to hear, you know already. If not, may God ripen you speedily into clearer perception.